

and to come upon heauenly things, in what place so euer we be. Also if there be any thing which serueth for the increase of true religion, and the feare of God or godlinesse, as to helpe the ministers of the church and

And the Apostle saith. By sin came vpon al men. Rom. 5.

M. Dost thou say then that it is in the first place required, of him which wil be saued by Iesus Christ, that he repent him of his sinnes?

Ch. Yea,



The foundation of

M. Now remaineth the tenth or last commaundement recited that.

Ch. Thou shalt not come thy neighbours house. &c.

M. This truly seemeth the most difficult.

Ch. It is as you say, for this commaundement beareth downe, not onely actions, but also secret thoughts which are euil. For God (to whom onely belongeth the office to search the hart, and neither wil, ne can be deceiued) wil haue man altogether subiect vnto him, both soule and body, and can not allow our worke if hee see it not to come or proceed from the bottome of oure heart. Wherefore this commaundement ought to be also

The Foundation of Christian religion, v- sed in the time of the primitive Church: learnedly & purely expound- ed (in Catechising) out of the 6. Chap. to the Hebrews, By Andrewe Hyperius, professor in Diuinity, at Marpurg, in the Coun- tie of Hesse.

Translated out of Latine into French,
and out of French into English.

By I. H.

Si Christum discis, satis est si cætera nescis,
si Christum nescis, nihil est si cætera discis.

GOD IS MY



HELPE. PAL. 7. 11.

AT LONDON:
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without Temple-barre, neere vnto Sommers-
set-house. 3.

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Tyred by by threatnings,
or els by fayre wordes.

M. Proceed to the third
commandement.

Ch. Thou shalt not take
the name of the Lord thy God
in vayne, &c.

M. From what vices
doth

The foundation of
meanes what so euer doth
wrong and offereth iniur-
rie to an other. But who
is able to recite all the
wayes to vsurpe to him
selfe, and to catch the goods
of an other man? On the o-
ther side, God commaun-
deth vs to lyue contented
with oure estate, that by
honest exercises and artes,
we should get for our selues
that which is necessa:ie for
oure living, and that wee
shoulde vse liberallitie to-
wardes all men, as much
as is possible, and that we
shoulde foresee that no ma-
ner of losse come vnto our
neighbour through our de-
fault.

M. Which is the ninth
commandement?

Ch. Thou

commandment must be vnder-
stood.

Ch. This is common to
all the commaundements,
both to commaund and to
forbid certaine things. God
therfore forbiddeth vs. & we
should not pferre or make
equall with him, (which is
the

The foundation of Chri-
stian religion.

He B. 6. ver. 1. 2.

Let vs be led forward vnto perfec-
tion, not laying againe the foun-
dation of repentance from dead
works, and of faith toward God.

Of the doctrine of Baptismes, and
laying on of handes, and of the
resurrection from the dead, and
of eternall iudgement.

Minister,



Which is (my
deare childe)
the Religion
that thou hol-
dest?

Child. The christian re-
ligion: for it hath pleased
God to call me by the doc-
trine of the Gospel, and to
graft me into his Church:
in which, who so euer ser-
ueth him duely, obtayneth
euerlasting saluation, tho-

God is very merciful.
M. What is this law
of God?

Ch. God verely hath en-
grauen it in the harts of al
men, but to the ende that it
should not by little and lit-
tle banishe away, oꝛ that
none should at any time ex-
cuse

his name; we receiue it in
all reuerence, and honour
it with a pure heart and
mouth. He which doth o-
therwise shall not remaine
unpunished.

M. Let vs heare then
the fourth comendement.

C. Re-

Christian religion.

Ch. Thou shalt not beare
false witness against thy neigh-
bour.

M. What is the mea-
ning of this commaunde-
ment?

Ch. Not to suspecte oꝛ
speake euill of any man li-
uing, but that we shoulde
accustome oure selues to
take in good parte that
which shall bee spoken oꝛ
done by others, that we ab-
horre as a plague, al flatter-
ie, reportes, sleanders oꝛ
backbiting, lying, simula-
tion, and dissembling: that
in iudgements, yea and
also in all other businesse
and affayrs, we doe not re-
iect oꝛ refuse, eyther for
feare oꝛ fauour, to main-
taine truth.

M. Now

[Faint, mostly illegible handwritten text in cursive script, likely a historical document or letter. The text is written on aged, slightly stained paper.]

maundeth that we shoulde
alwaies loue, feare, and ho-
nour him, which is the on-
ly true God, that from him
onely we shoulde looke for al
our good thinges, and that
all oure actions, studies,
bowes, and al our thoughts
should

lesse wil he suffer that the
honor which belongeth one-
ly vnto him should be exhi-
bited and giuen to a fayned
image. And this he requy-
reth of vs that we shoulde
worship him, which is one
true and enuerlasting God,
and

*The foundation of
rough Iesus Christ.*

M. Whence hast thou
this perswasion, so fired in
thine hart, that a man shal
receiue saluation in the
Churche through Iesus
Christ?

Cb. We are taught by
the holy scriptures (the au-
thoritie whereof we haue
in singuler estimation) that
God created the world, and
men in the same: of whom
there shoulde bee a Church
appointed vnto him, the
which he loueth. And hee
prescribed from the begin-
ning to oure forefathers,
howe he would be honoured
and serued by them, to the
ende that they might enioy
a happye and enuerlasting
lyfe: but after that they had
broken

Christian religion.

made temples of the holy
Ghost.

M. God too now, let vs
heare the eyght comman-
dement.

Cb. Thou shalt not steale.

M. This also, doth it ex-
tend more largely.

Cb. What els: god shew-
eth that he will take great
reuenge vpon him, which
hath enuye at other mens
good estate, which exerciseth
vsury, which deceiueth in
bargaynes and contractes,
which paieth not his debts
and restoreth not that thing
which is due to an other,
which pulleth to him selfe
an other mans goods, by
collour of Plees, and Pro-
cesses, and such like deceipt.
Finally him, which by any
meanes

thy good blessings that
o great mercy thou hast
shewed vpon vs, with
thy goodnesse, gaine
kinnesse, and daily bet-
in sincere obedience.
lorde, comfort those
at the heauy burthen
of

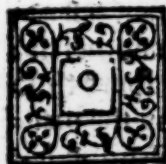
thy vntuning of thine
owne glorie. And nowe
(lorde) particularly wee
praye vnto thee for this
Churche of England, that
thou wilt continue thy gra-
cious fauour still towarde
it, to maintaine thy Gospel
still amongst vs, and to
giue

A fruitfull

course of saluation, with
such dutifull consideration
of thy maiesty, as becom-
meth thy seruantes and
children. These graces O
Lord, being wrought in vs
from houre, to houre, wee
shall magnifie thy name in
the Congregation of thy
righteous, and thy louing
mercies shall be glorified in
vs. Heare these O Father,
for thy Sonnes sake Iesus
Christe our Saviour, to
whome with thee and the
holy Ghost, be all honour,
praise and glorie,
both now and
euer.

maner of praying.

A PRAYER FOR THE ESTATE of Christes Church.



Gracious God
and most mer-
cifull Father,
thou art the
God of all com-
fort and consolation. We
poore and wretched sinners
acknowledge against oure
selues, that we are vnto-
thy to lifte vp our eyes to
heauen: so horrible & great
are the finnes that we haue
committed againste thee,
both in thought, word, and
deed: but thou art that God
whose propertie is alwaies
to haue mercye, and thou
hast

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OR

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THE APOSTLE AND EVAN-
gelist of our Lord IESVS CHRIST.

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plying the words of S. IOHN to our last
times that are full of spirituall and
corporall troubles and di-
visions in Christen-

domo.

Syn. 7. 52 35

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and consolation of the true members
of our Lord Iesus Christ in his
Catholike Church.



for in shall be like the
Printed by *John Legat*, Printer to the Vni-
uersitie of Cambridge. 1596.

aduersaries, and drawing
manye by their example to
thy blessed and holie religi-
on. Wroughte hearts of all
Kinges and Princes of the
earth, to the obedience of
thy dearely beloued Sonne
Christ Iesus: If otherwise
they

maner of praying

maner of praying.

at the right hand of God in
the highest heauens ouer al
to present thy holy obedi-
ence and death of the crosse,
thy precious wounds which
are euer freshe and greene
before the Lord, we beseeche
thee to obtaine for vs, that
seeing thy holy Ghost doth
make intercession for vs
with sighes and sobes, that
can not be expressed, wee
may receiue this comfort
and consolation from the
throne of grace, that in life
and death we may be esta-
blished in thy holye faith
and feare, so that neyther
life nor death do seporate vs
from the depth and height
of that lone where with all
thou hast loued vs, and ge-
uen thy selfe for vs: That
thus

yet have thine upon
ave thy title down. Strong
then her hand, to strike the
stroke of the ruine of all
their superstition, to double
into the bosoms of that roye
coloured whore, that which
shee hath powred out as
gayeste thy Sayntes, that
the

bring their heades, and
the Children be comfort
Strengthen her hand
give her a swift
hunt out & bulles of
and the devouring
that make Hauocke
flocke. And because
worke

Saynt of gode & fruitfull manner of praying
and faithfull & fruitfull manner of praying
Xpist & fruitfull manner of praying
freely of god's grace in prayer

A fruitfull manner of praying.

hast extended thy mercy un-
to vs in thy beloved Sonne
our sauntour Christe Iesus,
in whome thou haste loved
vs, before the foundation of
the world was layd: and to
the ende thou mightest ad-
uance thine owne mercie,
in a good and happye time
hast called vs, by the prea-
ching of thy blessed and ho-
ly Gospel, to repentance,
preferring vs before many
and gent nations (to be a
people consecrate unto thee)
to hold forth thy righteous-
nes, and to walke in obe-
dience before thee all the
dayes of our times. In this
persuasion of thyth, and by
his, god father, we present
our selves before thee, re-
nouncing al our sinnes and
corrup.

regno
mea Regni
tie in be O God, to banish
and overcome these vany-
ties, and renew our hartes
and minde, settled on thee
as on a sure rocke, & strong
fortresse of oure saluation.
Let vs rest O Lord, after-
warde in this trust; that
thou art with vs, and that
therefore no power nor
might can or shall preuaile
against vs: settle our minde
in thy beloved, and make a
zeale without feare, feare I
say, of doubtfullnesse and a
mazednesse, feare that may
carry vs into suspicion and
distrust of thy goodnesse, but
not without feare of deu-
tion, that carpeeth vs to a
reuerence of thy name, ther
by making vs loth to off-
thee, and to go through the
courts

Du Jon

The English version of a 1696
before the Episcopal was printed a 2^d from the
1696 is separately used. A copy is kept
in the copy of the 1696 from the
1696

a byword among
then, as our sins
used. **W**orship
wrath which
tokens do thou
us, and toun-
selfe, remoue
thy presence,

A fruitfull

thus liuing in holy fayth in
this life, we maie be brought
agayn from death by Iesus
the great shepheard of our
soules, through the blood of
h euerlasting Testament,
and raig n with him in glo-
ry. For which incompre-
hensible mercies our tongues
shall prayse thee without
ceassing, O Lorde our God
we shall giue thanks vnto
thee for euer, vnto whose
M iestie we yeeld al praise
and glory, world with-
out end. Amen.

A